can find eternal life, allow me to tell you where you may find it. Do you ask

To WHOM SHALL WE GO?

Go to Jesus Christ. He is the eternal life, It is treasured up in Him. It is found in Him alone. He came into the world to publish it. He has revealed if by His holy life, by His painful death, by His glorious resurrection. I urreyou to lay hold upon Him the eternal life. I am come that ye might have life, and have it mere abundantly. He is the way, the truth and the life. In His hands is reserved the right to distribute endless life and endless death.

#### LYRIC HALL SERVICES.

A Good Quartet, and a Sermon on "Charac

Lyric flall was densely crowded yesterday to sten to a sermon on "Character" by the Rev. Mr. Frothingham. The same brilliant quartet which added delat to the last season of worship rticipated in the opening and closing exercises liss Gibbs had recovered from the slight cold under which she was labor ng for the past week, and sang th her usual clear, silver soprano, while Mrs. ardner, Mr. Hawes and Mr. Clapp were in their Gardner, Mr. Hawes and Mr. Chapp were in their usual good voice, and were well accompanied by that thorough mistress of the organ, Mrs. Hopper. The selections included "Praise the Lord, O my sour," (Morgan), and "flat the Lord is mindful of flas own," with the Seathfields at the end of the service. Rev. Mr. Freshinghain took as his text the word "Character," and said:—There are so many texts

"Character," and said.—There are so many texts that

to speak of one; I shall give you many. In the old Hebrew book of Micah we are toud.—"Do justice, leve merey and fear God." We learn from the Koran that "a single home of truth is better than seventy yours of prayer;" and confucids tells as "if a man's character is right the whole captre turns to his with recognition and submission." I might term to the works of Gracian and modern piniosophers and we would find the same truth runs through them all. It schoes from every openers and we would find the same truth runs through them all. It schoes from every country of the world and every plant to of the universe. The atheist preaches it as earnestly as the apiritualist. It is the Alpha and Omega of human a pirations. We all adore Carist, and his sunreme lef-sacrifice touches us; but while the honest man looks only to

Working out the problem of honest, and chaims only the credit of his private worth, the believer is apt to think his own works of fittle noment, and that the atonement of Jesus rescues him from everything. We think in some way the virtues of Christ will be transferred to our account, and that these are saving and redeeming. Ah! my friend, neither the virtue for the wickedness of man can be transferred! Our virtues are our own, they are individual, and the wickedness we commit rest on our own shoulders—not chargeable to others. We claim the sole credit of the one, and we must bear the sole responsibility of the other. One of the obstacles we meet with in teaching men the

must bear the sole responsibility of the other. One of the obstacles we meet with in teaching men the

the doctrine of the Trinty; we teach them that in miracles; we teach them self-abnegation and we teach the holness of the Sacrament and the teacher of Crist, and we forget to each them honesty and a character in life. We accept the dishonesty and crimes of men to secure a form of observance which neither he Brahmin nor the Buddhist, the worshipper of Poh nor the believer in Mehammed, will recognize, and we do not teach the principles the truth of which they would understand.

of which they would understand.

WE SACKIFICE THE SOUL

for a garment of initie value.

The reverend speaker continued at great length,
using beautiful illustrations for his theme, and
ended his discourse by announcing that "the
dramatic association of the society would give a
theatrical entertainment, in the church, on Friday
evening next; tickets for sale at the music stores.

The Lord's prayer concluded the services.

### BROOKLYN CHURCHES.

#### PLYMOUTH CHURCH.

The Herald as a Church Critic-Mr. Beecher Returns to the Role of Other Days-Dramatic Action of the Prencher and Laughter of the Audience-A Sermon on Responsible Individualism.

To an audience that comfortably filled but did not wd Plymouth church Mr. Beecher discoursed esterday morning on the subject of "Responsible lividualism." The service had the usual attracveness of song and flowers, and the weather was st cold enough to give the feeling of cosey comfort crowded pews. Mr. Beecher has profited by the hint given in the HERALD last week. For the first time is season he played the part in which he so much excels, and which is his peculiar and distinguished

Next week the "Black Prophet," whatever that "with musical and elecutionary accompaniments;" but if Mr. Beecher will only continue to dramatize eleverly as he did yesterday morning, the "Black Crook" at Nibio's will rank second in attractiveness rning andience into convulsions of laughter at the pantomime that to the very dimple of the mouth and expectant expression of the lips reveals the peculiarly attractive charms of the suckling baby, and the platform promenage that gave se enectively the include strated the popular of Paris. One en-thusiastic stranger was so tickled with one of these tableaux that he demanded an encore by a continu-ous chapping of his hands, and was only brought back to the consciousness that he was present at a divine service and not at a theatre by the well-bred

A VOLLEY OF "HUSHES"

remonstrance of

A VOLLEY OF "HUSHES"

from the well-dressed pew owners in his immediate aeighborhood.

The text selected was the eighth chapter of the Gospel of Mark, the seventeenth and eighteenth verses—"And when Jesus knew it he saith unto them, why reason ye, because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardewed? Having eyes, see ye not, and having ears hear ye not? and do ye not remember?" The Orientally figurative language of our Lord, the suil and material mental apprehension of the apostles formed the them for the first few introductory sentences. After this the nain subject and lesson of the discourse—that of responsible individualism—was dissected, and each part thereof cleverly and clearly presented. It would have been easier, said Mr. Beccher, far easier, to have made man go right than to have endowed him with faculties that misused would lead nim to go wreng. It is easy to make a doll or a puppet to go right. That is an affair of machinery, the turning of a wheel and the whading up of clockwork. But in this there was no play of fa ulty, no manifestation or many of will, of reason, of conscience. To live right was the main end in the existence of some people. Living right was important and useful to find out what was right in order that we may grow right. The sovereignty of the individual was true in every aspect of mairs development. Men get perfect by the exercise of their faculties. Out of peripexity,

BLUNDER, MISTARE,

Comes perfected experience. This is the law of development, so may as this world was concerned, whatever it might be in other worlds. This thought was ultilistical and in the was one externalism of order, for the preservation of men's lives and property, it made men machines; but such a government was only useful in making men machines and in repressing every facility of self-rehance. It was not the education of an aution; there was no developing power in it. It was not the education of a nation; there was no the education of a nation

whetherer imagent be in other worlds. This thought was illustrated by a reterrence to allow a discussion of ments. An autocratic government was good in giving the externation of order, for the preservation of ments lives and property, it make men machines that such a government was only useful in making the externation of order, for the preservation of some property, it make men machines that such it is was not the office of the property of the such as a great city, but grand children. It was not the design of mature is make a great city, but grand children. There was equally true in the more workers and children whom we are all pledged to care for; and the grown in people, who are collected and the such machines in the world.

There was there were two powerful flustrative of the property and the two words government. Mr. Beecher, as he said this, promenated the platform with a conceited and measured swagger that brought the alleys, the squares and streets of Paris world but property and the world commend the text to those whose hearts world but property and the world holding it in his band, said that such the researched it; each noor, each minute, each second useful assistant and not more and produced individuals and not non-a can buisted, each second was thus provided for by such paternal government is but was changed in the property and the world but go to him, but was no the presence of the world but go to him, but was no the world but property and the world but go to him, but was no haloma here. Democrate institution of the world but property and the world

Church. Judaiam wayan organization for caring for man, but it was ret until Christ came that he was taken from the bondage that beset him. The genius and tendency of Christianity was to make men wise mnto salvation. New the mediaval church did everything for man, and was one of the worst organizations, in his opinion, that the world had ever been cursed with. If he (Sir. Beecher) had to choose between the two he would much prefer being a Jew to a Romanist. The one had a ritual that was healthful both to mind and body, but the other was only to chaine. A striking this tradition, in the form of a dialogue, in which THE NORSLANG BARY was introduced, came in here, and he said that that which some Churches sought to the or men was as though some world had been embodied into a nurse, where the men, who were ally as children, in yield and sucking all their lives and developing into full-grown babysood.

The sermon was closed by an earnest and touching appeal to the Christians of the church to develop the religious in tividualism of their character and a glowing skelch of the creatin effect thereof.

#### ST. JAMES' CATHERE IL.

Faith, Alms-Doods and Prayer-Intercession in Behnif of the Pope-Sermon by Father Turner. There was a large congregation assembled at the

athearal (St. James') in Jay street, at the principal service yesterday morning. The Rev. Father Me-Sherry offered the sacrifice of the mass. The choir sang sweetly and the services were impressive

The Rev. Father Turner breached a sermon, taking for his text the words of the Gosper according to St. John L. 19-28-"I am the voice of one crying in the winderness, make straight the way of the Lord, as said the prophet Esaias," Every Catholic knows, said the reverend speaker, that faith without God's works is not sufficient for sulvation. The Armighty God has called us from darkness into light by His coming upon earth and giving us an understanding that we may profit by lessens of divine grace which He has imparted to us for our guidance to heaven. Yet, though all Catholics believe this truth, nevertheless it must be admitted that some of them have adopted, practically, the heresy of disregard for its importance. Truth has been bountifully vouchsafed to us in preference to

HUNDREDS OF MILLIONS of others by God. And how degenerate and ungrateful must we be when we remain callous and indifferent to its import and practical application. "He who is not with me is against me," Divine Lord. When we hear and fail to keep His commandments we commit a great sin. We are

commandments we commit a great sin. We are too often ready to excuse ourselves upon vain pleas of inability to fulfi the obligations which we are required to keep by the Church. Some are too weak, they say, to fast, and too poor to give aims. To make up for this deficiency they fall upon their knees and pray, which they consider exempts them from these obligations. There are none so weak that they cannot fast, they can abstain or deny themselves of many little indulgences which could be had without sin, yet the act of reframing from them would be.

Which would be acceptable to God in atenement for our sias. At the table there are little luxuries which we could abstain from, for instance, and which would be an act of self-shergation. There are none so poor that they cannot give aims. Of course, the wealthy are required to be generous in lending pecuniary assistance to the homble, poor and oppressed; but all can assist the poor, either by some act of kindness and consideration, which will can be them to look more cententedly upon their tribulations in life, or by prayer for their welfare and salvation. There are too many who, hearing a serious

them to look more cententedly upon their tribulations in ite, or by prayer for their welfare and salvation. There are too many who, hearing a sermon, apply its meaning and leasons to their neighbors, wishout thought as to its fitness for themselves. These persons argue, "I never committed
mirder, robbery; have no enemy, anger, hatred or
ili-will; don't remember having missed at ending
church on Sundays or holidays of obligation."
Therefore the sermon applies not to them. These
persons forget that

THERE ARE SINS OF OMISSION,
and that we are equally hable to transgress the
commandments of God by not doing good as we are
by doing evil. To gain heaven we must not only
avoid evil, but we must also de good. Faith without
charity profits nothing. We must try to save our
neighbor's soul and not rest satisfied alone with our
efforts for ourselves. Themeans at our disposal are
had by giving good example to others. "Let your
good works and glorify my Father who is in
neaven." "The tree that beareth not good fruit
shall be cut dewn and east into the fire."
The husbandman in the Scripture says, "I come to
find fruit, and I find none; let it (the fig tree) be
out." These beautiful examples are for the Catholic
to keep in mind that he may profit by the lessons
taught, and bear the good fruit of charity and good
works; that by

FRAYER, ALMS, BERDS AND FASTINO

to keep in mind that he may profit by the lessons taught, and bear the good truit of charity and good works; that by

FRAYER, ALMS, BERDS AND FASTING

We carn the crown of salvation, which has been prepared for all who keep God's holy word. The worthy speaker then nrged upon parents who had wayward children, who were past the years when parental authority is acknowledged, to those whose lives were careless and indifferent to all religious leachings, to set an example to their children by increased fervor and develon. Let those parents who are wont to complain, to scold, curse and grow enraged while endeavoring to correct their wayward sons and daughters, cease to receive them with dark looks. Try mildness of manner, increased practical piety, prayer and earnest devotion for the future, and the Almighty will hear their petitions, touch the heart of the sinui child, and restore him to grace—the path to Heaven. In conciuging Fainer Turner said, in substance—And now, beloved bretaren, relying upon the power and effi-

restore him to grace—the path to Heaven. In concinging Fainer Turner said, in substance—And now, beloved bretaren, relying upon the vower and emcacy of prayer, let us unite our prayers to those of the Cathone world in behalf of the Cathone world in behalf of the Holly Father the pope, that the Amighty may be pleased to deliver Pope Pins IX, from the hands of the infidels. The Pope is now held a captive and a prisoner by an infidel king, who has taken possession of Rome. Our beloved Pope is a prisoner in his own house: he is no longer free; even his letters are opened. He is therefore, virtually a prisoner. Every Catholic heart therongnout the universe throbs in sympathy for him to-day. Let us pray that God may show his power that the patrimony of St. Peter may be restored (as it was years ago) in his full integrity, and that the infidel robbers be compelled to restore the patrimony of the church, and that the Pope be sparred a few years longer to benefit by his guidance the Holy Church.

The entire congregation kneit down evidently, though stiently, impressed with the sentiment for which their prayers were solicited.

## RROOKLYN TARERNACIE.

The Necessity for Rest-Sermon by the Rev.

De Witt Talmage.
The sermon of the Rev. De Witt Talmage, of the Brooklyn Tabernacie, in Schermerhorn street, yesterday morning, was listened to with marked attention by a large congregation, every part of the large building being crowded to repletion. The reverend gentleman took for his text the following:-"Come unto Me all ye that labor and are heavy laden, and I will give you rest"-Matthew xt., 28,

The great want of the mind was rest-rest from sin, rest from sickness, rest from trouble-and where should that rest be found? We all wanted some pillow on which to rest our aching heads, and for this rest we looked up to the Lord Jesus Christ, who stretches out His hand to aid us, and says in all tenderness and sympathy, "Come unto Me all ye that labor and are heavily laden and I will give you rest." The

give, but wouldn't. The contribution was very

### ST. PATRICK'S ROMAN CATROLIC CHURCH.

A Gorgeous Edifice for Catholic Worship-The Dectrine of the Immaculate Conception First Pronounced by the Angel Gabriel-

At the usual hour yesterday morning High Mass was celebrated at St. Patrick's Roman Catholic church, Kent avenue, Brookiyn. This is one of the largest and most beautiful churches in the country. The entire of the past summer was devoted to its improvement and decoration, leaving it, as it now stands, a magnificent monument of the energy and zeal of its eminent pastor, the Rev. Dr. ritzpatrick, as well as of the

of his flock. Yesterday being the first Sunday fol-lowing the feast of the limmaculate Conception of the Blessed Virgin Mary, which occurred on Thursday last, that interesting dogma of the Catholic Church for aed, or course, the subject of the sermon. The preacher was the Rev. Father Lennon, the Doc tor's senior coadjuter-an amiable looking gentle-man, who preaches, as is usual in Catholie churches, without note or manuscript. His sermon yesterday was delivered in a placid and thoughtful style of eloquence, which showed that, though the preacher devoted little or no time to the mechanical composition of his disconre, the subject was one to which he had given much study and on which he loved to dwell. He said that, instead of speaking to the congregation of the mauner of preparing for the great advent of the world's Redeemer, or of the virtues of which the one crying to you in the widerness," or the other beautiful and most important topics suggested by the gospel of the day, he would speak only of the virtues and graces and glories of one who was far more humble than the Baptist. At all times and in every age and every country it has been the custom

every age and every country it has been the custom to celebrate

EVENTS OF SOLEMN INTEREST to mankind. The Jews had their festivals, and the Greeks and the Romans had their festivals, and the Greeks and the Romans had their festivals of rejoleting and celebration, and so have had every nation and peeple down to our own day. It is thus the Church of God celebrates the festivals of her saints, and, if we would respond to the kind and loving invitations of the Church, we should knoor and praise her who is the queen of saints, of martyra and of contessors. Talking of the lamaculate Conception, the preacher said he should remember the sinnders and the calumny and the ridicular which the promulgation of that doctrine brought upon the Church. Our encomes said we wanted to raise the Virgin Mary to the level of God Hanself, wanted to have her adored and worshipped even as the Creater, and that we contemplated various other acts of homage to her which the Catholic Church has always looked upon as blasphemy; and as it is our lot to live among those who are prone to believe all that has been said against our Church, it is but right that we should

REFUDIATE THE FALSE CHARGES
made against ber. Our BEST pareats fell in the garden of Eden by not complying with an easy precept. Adam sained, and through him all men have sinned, and through him all men have sinned, and every child of his is born infected with his sin. That sin is called original, because it comes to us from those from whom we have our origin.

cept. Adam sunied, and through him all men have shined, and every child of his is born infected with his sin. That sin is called original, because it comes to us from those from whom we have our origin. The effect of this sin is to destroy the sanctity of the soul; but the waters of bapilsm take it away. The soul of the flessed Virgin, however, from the first instant of its conception, was adorned with all the grace and the purity of sanctity. Mary was always pure, always immediate. The angel Gabriel said Mary was "full of grace." When a vessel is completely full of any substance. And if a human being be "full" of grace substance. And if a human being be "full" of grace there can be no room for sin of any kind, actual or substance. And if a human being be "fail" of grace there can be no room for sin of any kind, actual or original. The angel also said to Mary, "fileased art thou among women," that is, above all women. Mary was therefore blessed above Eve; yet Eve was ence guiltless of the stain of original sin. How theh could the stain of original sin be ever upon Mary, who was more blessed than Eve ever was? No; Mary came into the world beautiful as the moon, brilliant as the sun, and

who was more biessed than two ever was? No. Mary came into the world beautiful as the moon, brilliant as the san, and

PURE AS THE AIR OF BEAVEN,
because her soul was never stained by the breath of the Evil One. In promulgating the doctrine of the Immaculate Conception the Casholic Church merely announces what was always believed by the fathers and by the fathful. The only effect of its promulgation is that, while we might reject the doctrine before, we cannot reject is now except ander pain of sin. How could Mary be otherwise than immaculate when she was the Mother of God? Would the Son allow hinself to become the Son of a woman who was infected with sin? Would the Holy Ghost select a spouse that was stained with sin? O yes, thou art immaculate, daughter of God the Father, mother of God the Son and spouse of the Holy Ghost: We should pray constantly to Mary, for her intercession is all-powerful. How could Christ forget the miseries and sufferings she endured from His bigth to His death? Mary brought Christ to us, and if, we have recourse to her she will bring us to Christ.

## FIRST BAPTIST CHURCH.

by the Rev. Halsey Kuapp.
The pulpit of this, the oldest Baptist church in

Brooklyn, ordinarily occupied by the Rev. Mr. Gallagher, was filled yesterday by a gentleman of somewhat different intellectual calibre. Mr. Halsey Knapp is middle-aged, very fervid in his manner, is a rapid speaker and delights in quick changes of treble. The church was well filled by an attentive audience, which, despite the many provocations to laughter afforded them by the reverend gentleman's vocal vagaries, listened throughout the sermon with eager attention. Mr. Knapp took for his text a passage from St. Paul's Epistle to the Hebrews—"For, being perfect, He became the author of eternal sai-

In the course of his remarks he combatted the opinion which he said was entertained by many persons that

GOD HAD MADE A MISTAKE in Adam, and that He sent His Son Jesus into the world to correct the blunder. God never made a m stake in all the eternity of years. He sent His beloved Son to complete the work of which He spoke through the prophets, to crown the edi-fice of His wisdem by one supreme act, which would redeem and save a fallen world. Mr. Knapp also explained that there was nothing supernatural in the appearance of the child Jesus, more than in any other child co-

was nothing supernatural in the appearance of the child Jesus, more than in any other child co-temporary witch it; that as a youte the Saviour was as other youths. But He was filled with divinity and grew in the strength of His Father who sent Him. What we would call in other youths precenty of intellect was in Him divinity and inspiration. Following Him through His trials and temptations, and targely quoting from the Scriptures for apposite illustrations, the preacher proceeded to describe "THE LIPE OF JESUS," dwelling with much power and eloquence on the scene in the wilderness, where the devil tempted Him. Christ at the supreme moment cried out, "Father, why hast thou forsaken me?" Here His humanity spoke out in agony. "If it is possible, let this cup pass from me!" he cried, in the intensity of his anguish. But it could not be; the work He was sent to do had to be done perfectly. Without the sheading of blood there could be no redemption, and the life of the Son of God had to be given that man might be redemed. As an illustration of the necessity that existe i for THE DEATH OF CHRIST.

The reverend gentleman quoted, with posuitar unction, that passage of the Old Testament where Saul, being directed by God to go out and sianghter a large party of men, women and children, their flocks and herds, neglected to kill a few sheep, and was told by Samuel on his return that overlience was better than sacrifice. This blending of the principles of murder and Christianity was done with a warmth of manner which scenied to have considerable effect on the congregation. After applying all his precepts and teachings drawn from the Scriptares, the reverend gentleman made a fervent appeal to his hearers to walk in the jootsteps of the Redeemer; when they fell from grace to go to the Saviour and so govern their lives that they would eventually obtain everlastinglife in the realms of these

## ST. PAUL'S ROMAN CATHOLIC CHURCH

Celebration of the Octave of the Feast of the

Immaculate Conception.

The octave of the festival of the immaculate Conception was celebrated in St. Paul's church, in Court street, with great pomp and splendor. The altar was a perfect blaze of lights, between which the rarest flowers in profuse quantities emitted delightful odors. A grand high mass was celebrated by toe Rev. Father Lane, and at the gospel the Rev. Father Maguire, the paster of the cauren, ascended the pulpit and preached an eloquent sermon, taking his text from the Gospel of St. John, I., 19 to 28. He said the intelligence conveyed in this Gospel ought to be dear to all good Christians. It was that which the patriarchs of old signed for and which we Christians of the present age know to be a reality. The prophets of old had only seen through the spirit of grace the vision of the Saviour coming on the

world to

REDEEM MANKIND AT A REMOTE DISTANCE,
but it was reserved to St. John to introduce the
Saviour to the world, and hence it was that he was
a prophet and more than a prophet. He came to
prepare God's people to be worthy to receive Him,
and by God's grace he was satisfied to fulfil His

penance and said that unless we did penance we may should all penance we should all penance we should be said high and holy mission, to prepare the world for the second coming of the Saviour, and the Church to-day was more particularly anxious to prepare her endidren to receive with due preparation and devotion their Saviour on Christmas day. The speaker enlarged on this theme at length and with much fervor.

The music on the occasion consisted of Mozart's Twelfth Mass, which was sung with full orchestral accompaniment, the sees being excellently sustained by Mine. Clark, soprancy, Miss Estelle A. Murtagh, contralto; Herr Jain, tenor, and Herr Kramer, basso, all under the direction of Mr. Wolf, organist, at the offertory Mine. Clark sung Weigand's "Ave Maria," with trombone obligate by Mr. Francis Zaver Differ. The periormance of the mass, was the best ever heard in Brooklyn, and on the concussion of the service large numbers of the congregation came up to the choir to compliment the artists.

### LONG ISLAND CHURCHES

ST. MONICA'S (R. C.) CHURCH, JAMAICA.

The Power of Prayer and the Neces Hamility-Sermon by Rev. Dr. Farley. Notwithstanding the sudden change in the weather yesterday the handsome Catholic church in Ja-maica was well filles, by a genteel con-gregation, whose humility and benignity betokened piety and self-denial. The pastor (Rev. Dr. Farley), the most aged priest on Long Island, preached the sermon from the gosper of the Sunday according to St. John-"I am voice crying in the wilderness: make straight the

The reverend speaker began with a reference to John the Baptist. When he came upon the earth the people regarded him as the Mossiah and extelled

the people regarded him as the Messiah and extolled his humility and devotion. The Jews were aware of the sudden coming of the Messiah, and despatched the Pharisees to ask John the Eaphist if he was the Messiah or a prophet, and he meekly answered, "I am but the voice of one

CRYING IN THE WILDSRNESS.

Make straight the paths of the Lord." The Saviour was coming, and it was necessary for them to dispose themselves to receive Illin. "He is now among you, the latenet of whose shoe I am not worthy to loose. He will baptize you in water and in the name of the Hely Gnost." The Catholic Church throughout the world to-day exhorts its devoted people to orepare the way of the Lord and dispose their souls to receive him. It is a liberty accorded the human heart to be devoted and sincere. But the heart must not be of the world, for if worldly things supplant the love of the Lord in the heart the soul is lost. But by complying with the rules of the Church the grace of Ged will flow into the soul, and the Lord will regn within it. It is good's delight to be with the children of men and to here illustrations.

we must purify our sonis for His dwelling place. It is by pra, er and thanksgiving we must.

MARE OUR PETITIONS KNOWN to God. Prayer is the only key to the interior of Heaven. But while we pray we must hope. If Judas had had the virtue of hope he would not have betrayen our Lord. When we pray it must be sincerely, for Carist has said, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened to you." We are all infirm, and God knows our infirmities. We are to be compared to an infirm or helpless child crying for bread. If a child asks for bread its parents will not give it a stone, or if it asks for an erg they will not give it a storepion. Then, if we ask sincerely a gift from the Holy Ghost, He will not be deaf to our pleading. It is by prayer and humility that we must be saved. We learn from the old Testament, in the third book of Kings, that the Lord had intended to deny heaven to one of the kings, but by his great humility and devotion to prayer his sins were forgiven him.

in their prayers by having their thoughts turned from His graces upon those of the world. St. Thomas says—"Prayer is the ladder by which we ascend to Heaven." By continued prayer we can force God to shower his greatness upon us, for we are told by scripture that "Heaven is taken by violence." Christ has said, "Whatever you shall ask of the Father in My nane it shall be granted to you." This is good preof that if we pray devotedly and sincerely our betition will be answered. Let all do their duty to Christ and pray for the blessings of Heaven, that we may have sternal life through Jesus. MANY INSULT GOD

#### COMMEMORATION OF THE IMMACULATE CON-CEPTION.

In the greater number of the Catholic churches of this city solemn and beautiful services were held yesterday afterneon, in commemoration of the Immaculate Conception of the Blessed Virgin Mary. The festival proper occurs on the 8th of Decem-ber, but is very often celebrated on the succeeding Sunday, owing to the fact that more time can on that day be devoted to the celebration than would be possible on a week day. During the afternoon yesterday the vicinity of every Catholic church in the city was thronged by spectators, who took delight in watching the processions of handsomely dressed female children who passed into the sacred edifices, their fair, innocent faces and shoulders anrouded by white veils, and wearing white gloves on their hands. In some of these processions candles were borne by the young giris, and in all banners appeared bearing

SODALITY OF THE CHILDREN OF MARY and the Sodality of the Holy Infancy. The former society is composed of grown-up girls, and the latter of smaller children, belonging to the different congregations, who were on their heads wreaths of pure white flowers. In the different parishes the banners were borne in-procession by the young girls, who placed them e entering before the main altars, and having taken their places in the pews set apart for them the impressive hymn of Regina Oxil and the hymn of the Sodalists were chanted by fresh choruses of youthful voices.

AT ST. PETER's, in Barclay street, the services were very fine, over three hundred children dressed in doing homage to the Mother of God, under the supervision of the good Sisters of Charity of the congregation of St. Peter's. The services were also very fine at St. Joseph's, St. Mary's, the Church of St. Paul the Apostic, St. Toresa's, Church of the Immaculate Conception, St. Bridget's, St. Columbia, Church of the Holy Redeemer, in Third street, and many other parishes. and the Sodality of the Holy Infancy. The former

St. Mary's Church, Jersey City.

The congregation who attended St. Mary's church in Jersey City last evening witnessed a solemn and edifying spectacle. It has frequently happened when the feast of the Immaculate Conception, which is the national festival in the Catholic Church throughout this country, occurred in the middle of the week, as in this year, the public celebration was deferred till the following Sunday. Accordingly the girls of the Sodality of the Holy Accordingly the girts of the Sodality of the Holy Childhood, about one hundred in number, and the boys of St. Aloysus Society were ranged in St. Mary's church at the hour appointed for vespers, under the charge of the Sisters of Charity and the Christian Brothers. The girls were neatly attired in white, with veils and wreaths on their heads, and at the head of the sodality a handsome banner was borne by one of the children. The beys, also preceded by a banner, wore sashes, and following them were several boys in surplices and sontanes. Then came a large canopy, borne by four lawmen of the parish, and underneath this canopy the blessed sacrament was borne by the paster. Father Senez, on either side of whom were Fathers Smyth and Fox, robed in vestments known as "daimalies." A few paces preceding the canopy a large crucifix was borne by one of the acolytes, and as the procession moved along the passages dividing the asses of the church the scene was most solemn and impressive. The choir sang the Lauda Sion, a composition which is evidently designed to remind the mithful of the lotty outbursts of praise and thanksgiving continually poured forth to the throne of God by the choirs of angels. The rigue movement is well calculated to elevate the mind which is distracted with worldly cares and treubles to the conception of the spiritual and supernaural. Altogether the celebration in St. Mary's was one which cannot fail to produce a deep impression on those who attended. The services concluded with a benediction of the Blessed Sacramed. Childhood, about one hundred in number, and the

## IMPRESSIVE CEREMONY IN NEWARK.

Consecration of a Set of Bells by Bishop Bayley.

St. Peter's Roman Catholic church, on Belmont avenue, Newark, was the scene of an exceedingly impressive ceremony yesterday afterneon, being the consecration of a new and splendidly toned set of bells, four-in number, by the Bishop. Besides the entire congregation of St. Peter's there were present a large number of people from other churches. In the consecratory services Bishop Bayler was assisted by the paster of the church, Rev. Father Pruth, and various other clerky. The belis were made in Troy, N. Y., the largest weighing 2,000 pounds.

## THE PAPAL GOVERNMENT.

ALBANY, Dec. 11, 1870.

Bishop Conroy, in the Cathedral to-day, announced that a meeting of the members of the various Catholic churches of the city would be held soon to protest against the invasion of the States of the Church and the occupation of Reme by the Italian troops. The Bishop, in strong terms, condemned

# THE PAPACY.

NEW JERSEY CATHOLICS' PROTEST.

What Bishop Bayley, His Clergy and People Think of the "Spoliation and Virtual Inprisonment" of the Pope-Their Address to the Most Holy Father.

Instead of following in the exact lead of New York, Philadelphia, Baltimore and other great centres throughout the country, and calling mass meetings of the mithful to protest against the occupation of Rome by Victor Emannuel, the popular Bishop of the Diocese of Newark, Right Ray, James Roosevelt Eayley, has adopted another form of opinionative expression on the subject, in the form of an address to his Houness Pope Pins IX., copies of which were transmitted to the paster of each church in the diocese, to be read and acted upon at one of the masses yesterday.

At St. Patrick's Cathedral in Newark yesterday, during the celebration of high mass in the forepoor the document was read by Rev. Father George H. Doane, the Bishop's secretary, who is also the pasto of St. Patrick's. He added that it would be again read in the evening and submitted to the people for approval. In the evening, consequently, an immense concourse of people filled the cathedral to overflowing, and at the proper time Moss ks Masss and signified by their creet positions their entire approbation of the address in every sentiment and particular.

In like manner, at each of the other Cathedral to churches, some time during the day was it endorsed by the congregation, without, so far as could be ascertained, a single dissenting voice. In Newark city alone there are over the address was similarly acted upon in the churches of Jersey City, Hoboker, Elizabeth, Orange, New Brunswick and throughout the entire diocese. A copy suitably prepared and signed will forthwith be forwarded to of St. Patrick's. He added that it would be again

THE "IMPRISONED" POPE.

The following is the exact text of the important

Daper:—
ADDRESS OF THE BISHOP, CLERGY AND PROPLE OF THE DIOCESE OF NEWARK, STATE OF NEW JERGEY, UNITED STATES OF AMERICA, TO PIUS IX, IMPRISONED IN THE VATICAN. DECEMBER, A. D. 1576.

MOST HOLY FATUER—Because you have "fored justice and hated inquiry" you are now suffering spointsion and virtual imprisonment. We would be wanting to our duty as pactors over portions of Christ's Bock and children of the Holy Catholic thurch if we did not take occasion at such a time publicly to express our love and veneration for your sacred office and our fineignation against those who in the abunced names of liberty and progress have violated every principle of law and justice in depriving you of your temporal sovereign y.

abused names of liberty and periving you of your tempoprinciple of law and justice in depriving you of your tempoprinciple of law and justice in depriving you of your tempoparal severeign y.

We recognize in your august person the Vicar of our divine Lord on earth, the supreme pastor appointed to watch
over and feed the sheep and the lamus of Christ's hock, the
infailible guardian and exponent of dis revealed truth, and
at the same time the lawful and time-honored sovereign of
the States of the Church, which have been given to you it
the order of God's providence in order that you might exercise without let or indistance the duties of your neity disc.

We consequently deplore the sacretigious injustice com
mitted by those misguided men, who, while they still ca
themselves Catholies, have not bestiated to deprive you b
force of your temporal possessions, and of that freedom ar
liberty of action which is essential to your supreme aper
tolate.

and the eternal principles of justice are being violated in your person.

We grieve at the effect of that blind prejudice which causes the press and so large a portion of the people, particularly in England and our own country, to rejobe over and appland these violations of ancient rights and well recognized principles of law and property and association and Christian education which they would be the first to cry out against if done to themselves, and out these accounts we deem it necessary to put on record our beiler in and our adhesion to these great principles, and our resident protest against the treachery and violence by which, in the case of the floty see, they have been treated by which, in the case of the floty see, they have been treated Nates by more powerful neighboring States, the nuckery of a vote of annexation maic under the amplices of side in invading force; the selver of public and private property; the abrogation of existing laws and rights, especially those regarding the property of religious corporations, if approved of and proceduled, strike at the foundation of all private property and

perty of religious corporations, it approved or and recognized, strike at the foundation of all private property and all existing governments.

We protes against what has been done in this case, the more earnestly because the city of Rome as it now exists may be said to have been created by the Popes, to have been adorned and enriched by the plous contributions of the world, see an actual to Christian capital of all Christencom.

We incerely trust that in the providence of God this triumph of might over right may be only for a while; that when those who hold authority among men come to consider more carefully what has been thus done under cover of a time of war and social agitation they will return to sounder sentiments; that listening to the just reclamation of millions of Cathotic people all over the world they will take measures to undo this great wrong; that so restored to your lemporal power and the free use of your spiritual authority you may yet live to see a reaction on the side of those eternal principles of law and order and religion which you have supported through a long life by word and by example, and that the close of your long and agitated, but glorious, Ponting and by the control of th

## PURGATORY.

Lecture by the Rev. Thomas S. Preston The Advent discourses delivered by the Rev. Thomas S. Preston, in St. Ann's, have been very largely attended, not only on account of the intellectual acquirements of the reverend gentleman, and his well-known ability to deal with questions affecting the doctrines and practices of the Catholic Church, but also because the topics he has selected for consideration are of the deepest interest to those who give a faithful adherance to the dogmas of Catholicity. Last evening Father Preston, in the presence of crowded congregation, discoursed upon THE DOCTRINE OF PURGATORY.

Before proceeding to the subject of his lecture he announced that the collection to be taken up would be for the benefit of the new church, waich would be dedicated on the 1st of January next, at half-past ten o'clock in the forenoon, the Archbishop preaching on that occasion, and, in the evening, the same day, at vespers, there would be a discourse by the Right Rev. Dr. Loughlin, Bishop of Brooklyn. He (Father Preston would suggest to his friends who were now present, and who saw the necessity of larger accommodations to attend the dedication of the new churen. He would be glad to welcome in the new and larger church all those who nad hitherto worshipped in the little church they were about to leave. He then read from the third chapter of the first

Epistic of St. Paul to the Corinthians, to the effect that other foundation no man can lay but what was

that other foundation no man can lay but what was laid in Carist Jesus; find every man's work should be made manifest, and that fire would try every man's work, of what sort it was. He said that he was to speak to them to high upon what was surely of the greatest concern to them, for He concerned the state of their sonts after death.

THE FIRST OBJECT OF ANY RELIGION should be to give man some mormation of what his condition would be after death. Any religion that could bring them to the portals of the grave and leave them there without information as to what would be the condition of their souls after death was unworthy of the name of religion. It was the object of religion to guide to their supernatural end and show them their destiny beyond the grave. They knew that the life they lived here was only the beginning of their existence after death, and there was before them the great question, What would be their destiny after death? What would be his destiny after he gave his soul to God? That was the

was before them the great question, What would be their destiny after death? What would be his destiny after he gave his soul to God? That was the great question that concerned their souls. If they sexed the different religions by which Catholicity was surrounded to give information as to THE LINE SEXOND THE GRAVE they were unable to do so. There were religions acounding with moral sentiment and holding many of the truths of the Catholic Charch; but they differed in regard to the state of the soul after death, and they call give no decided or strict answer to the question, What became of the soul between, the day of death and the day of resurrection? These were questions in regard to which they gave confusing answers. Such ought not to be the case. They had a right to demand of a religion that sought to guide them to their supernatural destiny that it should speak plainly. They must demand that of a religion that came from God. How was he to obtain the salvation of his soul? What was to become of thur if he ded in sin? How was he to appear spotless in the sight of God? The Catholic docurine of purgatory hied up that mystery in the scheme of revesied religion which was wanting in the Protestant scheme. Protestants differed much from each other, yet none of them gave any idea of souls. MATERIER.

which was wanting in the Processant scheme. Protestants differed much from each other, yet none of them gave any idea of sould that the presence of all that was pure and holy. He shoke to them of a doctrine that was not new—it was as oid as the Camolie Church itself; it had existed as long as Christianity, though there were some persons who said the doctrine was new. If there was anything in the doctrine which such persons did not understand it was because they had deep ten trained since their childhood in ignorance of what was known to the world until within the less 300 years, at the time of the Reiermation. The doctrine of purgatory was not only the doctrine of the Catholio but was also the doctrine of the Sawish Church. It stood in the very nature of things. In the very nature of man it was a necessary doctrine; to the existence of God in relation with man, the creature whom he made. If he could show from the truth and reason of history and also from the scriptures

scriptures

UNDENTABLE PROOFS

of the doctrine of purgatory, his argument was unasswerable and must oring conviction to every mind. The reverend gentleman then proceeded to show that the doctrine of purgatory was out in well.

nshed by the authority of the sacred Scriptures; that it was a decirme of the early ages; that it was established by plain argument from natural reason, and that a denial of its existence drove those who denied it to the alternative of saying that either those who ded imporfect, yet yearned after God, should be sent to hell, to burn in the from their imperfections, or that heaven should be opened to them, as if it were possible that anything

should enter into the presence of the Lord of the beavenly kingdom. Having quoted various texts of Scripture and passages from the writings of the hely fathers as; far hack as the third contury in support of the doctrine, Father Preston concended a powerful discourse by asking how it was possible they could enter heaven unless Gos had prepared a place where they could wash away ther sins? Would God leave no provision to enable them to wash away the stams from their sons, so that they might enter into his presence?

### MUSIC AND THE DRAMA.

"Twelfth Nighth will be revived at the Pifth Avenue theatre this evening, with a cast embracing the entire strength of Mr. Daly's fine company. On Wednesday "Man and Wif." will be presented, and on Thursday 'Fernande,' for the very last time. Next week the new American comedy "Saratoga"

will be brought out.

Mr. Jefferson plays "http Van Winkle" at Booth's to-night for the 120th time. "Richelien" is in active

Alberry's sparkling comedy "Coquettes" is an nounced for the entire week at Wallack's.

"The Black Crook" will be revived to-night at Niblo's with many important novelties. Operti has written new music for the speciacle, and Voegtiin ms taxed all his artistic power in some new scenes. Miss Pauline Markham as Stalacta and Bonfanti and Cora Adrienne as premières danscuses are the prin

"Little Jack Sheppard" has proved such a sterling

"Wee Willie Winkie" enters upon its eleventh week at the Olympic, with unabated popularity. "The Brigands" still continues the feature of the Grand Opera House. "Barbe Bleue" is in rehearent, and the debut of Mile. Aimee is anxiously looked

"Paris" still forms the evening bill at Wood's, and "The White Cat" at the matinees.

Mr. and Mrs. Barney Williams commence an en-"The Fairy Circle" and "Customs of the Country." "Neck and Neck" is retained on the boards of the

Bowery, supplemented by "The String of Pearla" and "The Pie Woman."

"The Black Dwarf," a new buriesque, will be brought out this evening at the Comtque, with a strong cast, and other attractive features.

"A Morning with Judge Dowling" continues the bill of the Globe.

Masters Runnells, Mile. Rolland and Charles Fish are the stars at the New York Circus.

Misses Emma and Rebecca Lacalein, two young California planists, of whom report speaks yery highly, give a concert to-night at Steinway Hall, assisted by Miss Relite Pieris, Le Franc, Reyna and Susin.

The inst week of "Lat Me Bo" is announced at the San Francisco Minagreis. the bill of the Globe.

assisted by Mas. Nellie Pieris, Le Franc, Reyna and Suston.

The last week of "Let Me Be" is announced at the San Francisco Minatreis.

"Mark Twain's Jumping Frog? Is an attractive feature in Bryant's but this week.

Miss Glyn, the great English tragedlenne, will give a dramate receital of "Antony and Cicopatra" on the 21st 19st.

Miss Emma C. Terry, pupil of Madame De Lussan, will give her first concert at Steinway Hall on the 20th 19st., assisted by Miss Fernande Tedesco, Mme. De Lussan, S. B. Mills and other artists.

Mile, Fanny Janauschek appeared in Troy on the 8th in "Detoran" with the most flattering success. She goes next to Suffaio and Louisville.

A grand musical solrie will be given at Steinway Hall on the 15th 19st, by the professors and pupils of the New York Conservatory of Music.

Mine, De Barry will have a musical solree at Chickering's on the same eventing. She is a planist of rare ability and the programme is interesting.

Miss Marian Mordaunt, a facinaling young actress, who made her debit at Waitack's last summer, is leading lady in Lovell & Summends' dramatic cempany, travelling through the Eastern States, and has met with flattering success.

The live weeks' engagement of Mr. and Mrs. Florence with Laura Keene terminated on Saurgay, and was a gran. success, in Georgia. They open at the Chestnut, Philadejipne, on the 26th, under the management of E. L. Davenport.

"Ireland in Shade and Sunshine" is the title of a very attractive entertainment given by D. E. Corry at Apollo Hall. To reader it still more attractive Signof Filippi has been engaged. One very interesting feature lait week was the admirable singing and acting of Mine. Mina Geary Fitzpatrick, a true artist in every sense of the word.

The Waiffee sisters with snortly produce a new burlesque in the Western theatres, written by Frank P. Dobson, and entitled "The Rivais; or, The Veiled Beauty." The mosts is by S. B. Villa.

The grand opening concert of the new Harlem music fail will take place this evening. The following artists wit

for piano, violin and cello, Goldmark, performed by Messre, Von Inten, Kopta and Werner. Selection from Mendelssonin's oraterio, "Christy" concertsatz. Thiele; motet, Mendelssonin, opes 23, sarabande and gavotte for violin, Vieuxtemps; piano pretude and lugue, Mendelssonin, and Psaini 114, Highter. Morris, the celeorated Dutch comedian, appears at Tony Pastor's this week.

"Across the Continent" at Hooley's, Brooklyn. Welch, Hughes & White's Ministreis bave a new bill at the Brooklyn Opera House.

Lester Wallack announces "The Poor Gentleman" at the Brooklyn Academy on Thursday, with a very strong cast.

Lester Wallack announces "The Poor Gentleman" at the Brooklyn Academy on Thursday, with a very strong cast.

A grand concert will be given by the Philharmonic Society on Saturday, at the Academy of Music, to celebrate the centennial of Beethoven. Miss Maric Krebs, Mise Louise Licatinary and George Vandenhoff will appear. The programme is of course entirely made up of the great composer's works.

Miss Kate Field will deliver mer great lecture on "Charles Dickens," at the Fifth Avonue theatre, on Sunday next. Mr. Fant Judgnet has been appointed prompter of this establishment.

The Beege Chorad Union, under the direction of the celebrated organist, Dr. Whitam Berge, will give their first concert at Association Hall in the early part of January. Among the works selected for the occasion are "A Caim Sea and Prosperous Voyage," Beethover, "Mirlam's Daughter," soprane sole and chorus, Schubert; "Ave Maria," soprane sole and double chorus, owens, and "Bessing of the Daggers," from the "Hugmenota."

A grand vocal and instrumental concert will be given on New Year's Day, at 8 o'clock P, M., et St. Francis Navier's church, for the benefit of the poor of the parish, it is tendered by the weil known chor of the church, under the leadership of the organist, Dr. Berge. A sole orchestra will assist the choir. The programme is of the choicest description.

Madame Marie Seebach appears this week in Cin-

scription.
Madame Marie Sechach appears this week in Cinchantle. Her Western success has exceeded Mr. Grau's most sanguine hopes.
The Nisson concerts have been unprecedentedly successful through the States.

# PROCKLYN INTELLIGENCE.

Professor Muirenan will lecture this evening, at st. Peter's Academy, Hicks street, on "Archbishops Machale and Hughes." The subject is certainly of much interest and should attract a large and ence.

The body of an unknown man was found on the beach at Bay Ridge yesterday. The body was that thirty-five years of age; had sandy colored hair, short gostee and a mole on the right cheek, and was attired in a black cloth sait, white shirt, gray undersnirt, canton finned drawers, blue woollen socks and sewed boots. The bedy, apparently, had been in the water but a few hours. Coreaer Bennett held the inquest. of a man about four feet ten inches in height and

Between eight and nine o'clock on Saturday evening last Mrs. Ann Doig, residing on Bushwick avenue, Williamsburg, went out with one of her avenue. Williamsburg, went out with one of her daughters, and, while walking in Grand street, was taken succienty sick and fell to the pavement. She was removed to a house close by and her daughter ran heme to inform her husband of her condition. In a short time she returned with him and had the sick woman conveyed to her home, where she died in a few moments after her arrival. Her family say that she had money in her portuonnate, which she carried in the breast of her dress when she went out, and that after her death the portuonnate was found in its place, but the money had been abstracted. Coroner Whitehil will investigate the case.

## PERSONAL HOTES.

The City Surveyor of New London has been laying on the grounds of Edwin Scoth, the tragedian, near the Pequat House. He will build a handsome house there in the spring.

Captain Charles P. Seabury, of New Bedford, will have command of the steamer Arizona, which will sail from New York on a grand oriental trup to dibraltar, Malta, Port Said, Suez Canal, Aden, Singapore and Hong Kong, on the 22d inst.

The Minneanolis Tellura, was a transit March Malta, Port Said, Suez Canal, Aden, Singapore and Hong Kong, on the 22d inst.

The Minneapolls Tribune says that Mrs. Charles buber, living in St. Anthony, Mian., gave birth to twins, male and female, the first weighing eleven and one-half bounds, the second eleven pounds. Dr. Loar, the attending physician, vouches for the truth of the statement. There was a period of clevel hours between the births. Mother and children well.